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Eliathah

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3. The Priest, Contemporary of Nehemiah

Nehemiah 13:4, 7 mention Eliashib the priest, who was appointed over the chambers of the temple. Eliashib was related to Tobiah the Ammonite, one of the adversaries of Nehemiah. He prepared a room for Tobiah in the temple, probably for political and economic reasons. Some scholars identify this Eliashib with Eliashib the high priest (Schaper: 235; Kratz: 110–11 et al.), but the mere title “priest” as well as the restriction of his responsibilities to the chambers of the temple undermine this view (Blenkinsopp: 353–54).

Bibliography: ■ Blenkinsopp, J., *Ezra-Nehemiah* (OTL; London 1989). ■ Kratz, R. G., *Das Judentum im Zeitalter des Zweiten Tempels* (FAT 42; Tübingen 2004). ■ Schaper, J., *Priester und Leviten im achämenidischen Juda* (FAT 31; Tübingen 2000).

4. Father of Jehohanan

Ezra 10:6 reports that Ezra went to the chamber of Jehohanan son of Eliashib. If one identifies this Eliashib with Eliashib the high priest, contemporary of Nehemiah, then Ezra 10:6 can be taken as evidence that Ezra, against the biblical chronology, appeared in Jerusalem after the time of Nehemiah (Rowley: 233–36). Such an identification is, however, rather unlikely (VanderKam: 51–52). Ezra 10:6 does not present Eliashib and Jehohanan as priests or even high priests. Additionally, Neh 12:10–11 (based upon the common textual emendation of Jonathan to Jehohanan; cf. 12:22) lists Jehohanan as the grandson, not the son, of Eliashib. Finally, these two names are very common in the postexilic era.

Bibliography: ■ Rowley, H. H., “Nehemiah’s Mission and its Background,” in id., *Men of God: Studies in Old Testament History and Prophecy* (London 1963) 211–45. ■ VanderKam, J. C., *From Joshua to Caiaphas: High Priests after the Exile* (Minneapolis, Minn. 2004).

5. The Singer

In Ezra 10:24, Eliashib is listed among the singers who had married foreign wives and rejected them on the initiative of Ezra.

6. Descendant of Zattu

In Ezra 10:27, Eliashib, descendant of Zattu, is listed among the lay people who had married foreign wives and rejected them on the initiative of Ezra.

7. Descendant of Bani

In Ezra 10:36, Eliashib, descendant of Bani, is also listed among the lay people who had married foreign wives and rejected them on the initiative of Ezra.

8. Son of Elioenai

1 Chronicles 3:24 mentions Eliashib son of Elioenai among the last generation of David’s descendants listed in 1 Chr 3:1–24. The genealogical depth of this list depends upon the reading of 1 Chr 3:21. If 1 Chr 3:21 is read as a sequence of several generations, Eliashib belongs to the twelfth generation after King Jehoiachin and can be dated no earlier than the Hellenistic era. In the more plausible case that 1 Chr 3:21 enumerates members of the same generation, Eliashib belongs to the seventh generation after Jehoiachin and has to be dated in the late 5th century BCE.

Jakob Wöhrle

Eliasis

→ Elialis

Eliathah

Eliathah is one of the 14 sons of Heman, the seer of King David (1 Chr 25:4–5), who, together with their three sisters, were set apart to prophesy with musical instruments in the temple (1 Chr 25:1, 6). Eliathah was in charge of the 20th division (1 Chr 25:27). Traditionally, the name (MT *’Ēlī’ātā*, *’Ēlī-yātā*) is understood to mean “(My) God has come.” Since it resembles the two Hebrew words for “you are my God,” it has been suggested that some of Heman’s sons took their names from key phrases of songs they regularly sang.

Bibliography: ■ Japhet, S., *I & II Chronicles* (OTL; London 1993). [Esp. 447–48] ■ McCann Jr., J. C., “Eliathah,” *ABD* 2 (New York 1992) 461.

Samuel Arnet

Elidad

Elidad (Heb. *’Ēlīdād*; Gk. *Ἐλδαδ*), son of Chislon, appears once in Num 34:21 as the chief (*nāšīp*) installed over the Benjaminites by YHWH through the agency of Moses.

It has been suggested that the name is comprised of a theophoric element and the root *d-w-d*, rendering either “My god loves” or, assuming the name to be Eldad, “God’s beloved one.”

The Samaritan Pentateuch, OG, and Syriac all render the name as Eldad (contra MT). This could indicate attempts to understand this leader as the Eldad who earlier prophesied with Medad in the camp (Num 11:26–29). Indeed, medieval Jewish sources explicitly identify Elidad with Eldad (so R. Nissim, *BemR* 15.19), even though the Heb. manuscripts they used ostensibly differentiated between the two names. This association led further to the notion that God granted all the elders the gift of prophecy (Ginzberg 1939: 251).